

Rev. Thos. Jones

from the author

A

SERMON,
PREACHED AT THE ASSIZES

Pam 95

12

HELD AT THE
CITY OF CARLISLE,
AUGUST THE 12, 1798.

BEFORE
The Honourable Sir GILES ROOKE, Knt.

ONE OF THE
Justices of our Lord the King,
OF THE BENCH,

AND
The Honourable Sir SOULDEN LAWRENCE, Knt.

One of the Justices of our said Lord the King,
ASSIGNED TO HOLD PLEAS BEFORE THE KING HIMSELF.

~~~~~  
BY JONATHAN BOUCHER, A. M. F. A. S.  
VICAR OF EPSOM, IN SURREY.  
~~~~~

Published at the unanimous Request of the Gentlemen of
the Grand Jury.

==
Carlisle,

PRINTED FOR THE AUTHOR, BY THE EXECUTORS OF
THE LATE W. HALHEAD.

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M, DCC, XCVIII.



TO
Sir Richard Hodgson, Knt.
HIGH-SHERIFF,

OF THE
COUNTY OF CUMBERLAND,
AND
To the Gentlemen of the Grand Jury, viz.

Sir MICHAEL LE FLEMING, Bart. of Skirwith,

FOREMAN.

Sir James Graham.

Sir F. F. Vane.

John Lowther, Esq.

James Lowther, Esq.

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stonehaugh, Esq.

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Joseph Harriman, Esq.

GENTLEMEN,

THE availing myself of this opportunity thus publicly to declare, that, when you did me the honour to solicit the publication of the following discourse, you conferred on me a gratification of the highest kind, proceeds, I trust, from a sentiment far superior to any that mere vanity could suggest: for to have obtained the praise of those, who are themselves worthy of praise, is an ambition, to which even humility may without blame aspire. The compliment was, in my estimation, not a little enhanced by its having been paid by so many gentlemen of rank and consideration in this my native County. After having passed a large portion of my life in countries far distant from that to which I owe my birth, I am now at length meditating a return to it. So circumstanced, it was impossible for me not to regard the public and very flattering notice which you were pleased to take of this discourse, as chacteristical of that

liberal hospitality, for which our County is distinguished; and as a kind welcome to me on my again taking my station among you as a Freeholder of Cumberland. In overlooking, as you have done, my numerous defects, whilst (with feeble powers indeed, but with a full and strong conviction of their importance) I endeavoured to impress on our common countrymen an ardent attachment to the Constitution of these Realms, you have given them and the world a proof, that obedience to the laws, and a reverent regard to religion, deserve, in your opinion, as they decidedly do in mine, to be classed among the first interests and first duties of social man.

It certainly is not unfair to infer, from this avowal of your sentiments on so public an occasion (and therefore I do, with much pleasure, make the inference) that your public principles are those of the inhabitants in general of this County. O continue to cherish them, I pray you, with unceasing assiduity and zeal: they will be your delight in peace, your solace in war; your best blessing in this world, and the surest pledge of endless

felicity in the world to come. For these are the principles, which chiefly distinguish civilized and social from savage man, and free governments from those in which either despotic tyranny, or anarchy, prevails: it is to them chiefly, that we of this county in particular are indebted for our being no longer rude and fierce Borderers, known only to be dreaded: and that, as I may go on and add, without fear of contradiction, the wonderful empire, of which we are no very ordinary portion, no longer meriting to be reproached as harsh and inhospitable to strangers, detached, as it was said to be, from, and unconnected with, all the rest of the globe, is now, beyond all question, the foremost Nation in the world for its attachment to those principles which alone can render any people truly *great*; the guardian of the peace of Europe, and of the world. If peace, social order, and a due sense of religion be again restored to this hemisphere, as we humbly trust, by the blessing of God, ere long they will, their preservation, under God, is to be ascribed, almost entirely, to the firm, steady, manly, and wise resistance which a vast majority of

this Nation, in our late severe trials, has made to those desolating doctrines of misrule, disorder, and destruction, which have every where been propagated with such dreadful industry. Under such principles and such conduct, let us hope, that, dark as the cloud which still surrounds us undoubtedly is, the day is not distant, when, in every district of our wide-extended empire, we may again be in unity among ourselves, and at peace with all the world; dying, as we have lived, Freemen and Christians. Rapine and violence shall not violate our hearths, nor shall impiety and atheism prostrate our altars.

I have the honour to be, with much respect,

GENTLEMEN,

Your most obedient, and very humble servant,

Carlisle,

THE AUTHOR.

AUGUST 16, 1798.

DEUTRONOMY IV. 7, 8, 9.

FOR, WHAT NATION IS THERE SO GREAT, WHO HATH GOD SO NIGH TO THEM AS THE LORD OUR GOD IS IN ALL THINGS THAT WE CALL UPON HIM FOR? AND WHAT NATION IS THERE SO GREAT THAT HATH STATUTES AND JUDGMENTS SO RIGHTEOUS, AS ALL THIS LAW WHICH I SET BEFORE YOU THIS DAY? ONLY TAKE HEED TO THYSELF, AND KEEP THY SOUL DILIGENTLY, LEST THOU FORGET THE THINGS WHICH THINE EYES HAVE SEEN, AND LEST THEY DEPART FROM THY HEART ALL THE DAYS OF THY LIFE; BUT TEACH THEM THY SONS, AND THY SON'S SONS.

TAUGHT by experience how extremely possible it is for the human mind, in almost every discussion, to be puzzled and bewildered by positions and statements, which are often complex and sometimes contradictory, it has been found that our judgments are most likely to be exempted from error, and to be correct, when, no longer suffering ourselves to be entangled in the subtleties of abstract argumentation, we proceed in our en-

quiries and studies in the way of comparison and contrast. Conducting ourselves on this plan, we shall rarely pronounce any person, or any thing, to be wise, good, or excellent, till we have drawn a comparison between such person, or such thing, and others of a contrary or opposite character: so that, in the words of the pious and learned Bishop, JEREMY TAYLOR, †
 “ it may safely be affirmed, that all our knowledge
 “ comes by relations and oppositions, by similitudes
 “ and dissimilitudes, by causes and effects, and by
 “ comparing things with things.” Our judgment of nations and of national institutions is formed in the same manner; for, by no other criterion can that high pitch of refinement, to which some ancient states are allowed to have attained, be shewn to so much advantage, as it may by opposing it to the rudeness and barbarity of less cultivated, and less civilized regions. It is thus too that we appreciate the infinite blessings enjoyed by living in a country, distinguished equally

† Holy living and dying, chap. v. sect. 8. p. 258. edition 19.

by the purity and perfectness of its religion, and its wise and wholesome civil regulations: that is to say, we contrast it with other countries, that are still groping their way to light and truth amid the thick darkness of pagan idolatry, or mahometan imposture; and still bowed down under the intolerable tyranny of weak, unequal, and oppressive laws.

On this principle, the heaven-directed author of my text seems to have proceeded. To impress the people over whom he presided, with a becoming sense of the great advantages which they enjoyed under their systems of religion and law, they were exhorted to compare their own circumstances with those of any of the nations around them. This is the plain purport of the text; a text which has long been thought so exceedingly applicable to the circumstances of this nation, that Lord CLARENDON prefixed it as a motto to the first book of his invaluable history.

For any people to value themselves on, and to boast of, some few accidental circumstances of superiority which they possess over others, may be thought per-

haps to savour of self-sufficiency and arrogance : but, when such advantages are not only recollected, but acknowledged, as bounties conferred, and as unmerited blessings, not to declare and speak of them aloud would indicate either stupid ignorance, sullen insensibility, or base ingratitude. They are recounted with propriety and pleasure, not only as benefits received, but also because such a repetition of them is an incitement to additional vigilance and care, neither to abuse nor throw away blessings of such inestimable value.

Willing to flatter myself, then, that it may be deemed no unsuitable subject for the solemnity of this occasion, permit me now briefly to point out to you, the extreme propriety of such a comparison and contrast as is referred to in the text.

1st. As it respected the Jews, to whom it was immediately applied : and

2dly. As it is applicable to our own situation and circumstances.

Whilst it was the hard fate of most of the surrounding nations to be left to their own inventions, and

to all the sad consequences necessarily resulting from ill-directed and ill-governed passions, the Jews, under their theocracy, long enjoyed all that permanency of peace, which is to be hoped for only under a government founded, as they well knew theirs was, on higher authority than the will of man; and which, from their infancy, they had been taught to reverence and love. It has never yet been found, nor is there any reason to imagine that it ever will be found, possible to protect a people from continual civil convulsions, who have been instructed to exclude the Deity from their system of government; and to regard the establishment of public authority merely as an human institution. Of such nations the whole history is a sad series either of *wars and fightings* abroad, or of internal commotions, occasioned by the collisions of those various parties which it is of the nature of such schemes of power to engender; and which never fail, in every state in which they prevail, after destroying subordination, order, and quiet, at length to destroy the constitution itself. Undisturbed by such fermentations and civil broils as

these, which, in almost every other country, have long stood in the way of all great national improvements, the Jews were more at leisure than most other people have ever been, to cherish and patronize all such schemes and plans as are best calculated to promote peace. One consequence of this their happy exemption was, that though they may have been equalled, or perhaps surpassed, in arts and sciences, there certainly never was a nation so truly *great* in all those points which constitute the perfection and felicity of social life: they were *great* in the enjoyment of domestic quiet, in an highly improved state of agriculture, and in an almost incredible population. And, were it necessary, or proper, now to go into the detail of such an investigation, it might easily be shewn, that they were thus super-eminently *great*, only because no other nation had *statutes and judgments so righteous, and God so nigh unto them*, as this his chosen people.

Their laws, emanating from the same pure fountain of truth as their religion and their government, were impressed with the same strong, characteristical marks

of incontestible pre-eminency in wisdom. Though local, appropriated, and minute (even to a degree which, judging from the present state of things, we might deem almost beneath the dignity of legislation) they yet were sufficiently comprehensive and general: and though strict (as, no doubt, it is proper that all laws should be) they did not therefore cease to be prudent, mild, and benevolent. And I do not seem to myself to be too confident in ascribing, as I do, this happy combination of qualities apparently so opposite, yet certainly so desirable to be united, solely to their being founded on religious principle. *The law which I commanded your fathers*, says the Lord, *I sent unto you by my servants the prophets*. All their ordinances, all their commandments, civil or religious, were framed so as to depend on this blessed union of *the law and the prophets*: and from that circumstance, no doubt, they acquired their yet unparalleled weight and influence.

2. It is with equal pleasure, and (as I am not ashamed to own) not without some pride, I proceed to observe that, next to the government of Judæa, the one

under which it is our happiness to live is best entitled to that praise of pre-eminence mentioned by Moses in the text. And it claims this its envied superiority no less from its civil, than it does from its religious institutions. Writers of great note, many of whom having been foreigners cannot be suspected of having flattered us, have acknowledged this: it was acknowledged, in a late instance, in a manner particularly striking and creditable to us. When the people of the new states of America, after having most unwisely as well as unworthily separated themselves from this country, deliberately sat down to form a new constitution for themselves, one of their leading men, who is now their President, in order to assist his countrymen in this important business, tasked himself with taking a review of all the most celebrated governments in the world, ancient or modern; and also of all the most noted writers on the subject. The result was, that (certainly with no prepossessions in favour of Great-Britain) it was thought the wisest, safest, and even the most popular expedient, to return to our rejected laws, and to

our vilified constitution; leaving out that part of it only, which is its proudest boast, viz. that, though eminently free, it still is a monarchy; and, as such, is, what America, under her present forms, may despair of ever being, at once energetic and vigorous, and propitious to liberty. This manifest preference was given to our system, in Mr. ADAMS's own words, "not so much from any attachment by habit to such a plan of power, as from a conviction that its laws and its policy were, in general wise, just and good; and calculated to secure the liberty, property, and safety of the people better than any other institutions, ancient or modern." This concession, honourable as it is to us, is but echoing back a sentiment which was long ago expressed with singular force and eloquence, by the celebrated Lord Chief Justice, Sir JOHN FORTESCUE, in his treatise in commendation of the laws of England: "our laws, says he, are not only good, but also of most perfect and excellent goodness: and those who are learned therein, and do profess the

“ same, are worthily worshipped, as persons of especial
 “ knowledge and virtue.”

If, however, the *great* advantages which this nation, above all others, enjoys respecting its civil constitution and its laws be thus manifest, it certainly is not less the case with respect to its religion. Did either the occasion call for my going into such a comparison, or would the time admit of it, the palpable superiority of our national religion to that of any other establishment might easily be demonstrated, even by the confessions of its adversaries. But, declining to enter into so spacious a field, let me just state some of the grounds on which this assertion of its preference is founded, in the words of a late admirable divine, † who, though placed in no very obscure station, was yet less eminent for his rank, than he was for his talents. “ If, among the several denomi-
 “ nations of christians, there be one which has pre-
 “ served the due medium,—in its discipline between
 “ tyranny and persecution on one hand, and licentious-
 “ ness and anarchy on the other ;—in its doctrine,

† Dr. GEORGE FOTHERGILL, Provost of Queen’s College, in Oxford.

“ between such claims of infallibility as preclude all
 “ private judgment, and such latitude as would render
 “ a revelation insignificant for the purpose of a rule of
 “ faith ;——in its worship, between superstitious and
 “ idolatrous pomp, and a neglect of decency and order:
 “ ——if, in its professed principles, it be best fitted to
 “ promote public peace and happiness ; and, in its
 “ external polity, best adapted to the form of its civil
 “ constitution : and if, over and above all these, it be,
 “ in other respects, most conformable to the original
 “ standard, and to the usages of the best and purest
 “ ages of Christianity : such a society of Christians,
 “ we trust, will ever recommend itself to a wise and
 “ virtuous Prince, as worthy of his first, and always
 “ his chief, care. And we acknowledge with humble
 “ gratitude to Almighty God, and with all due thank-
 “ fulness to those whom he hath set over us, that we
 “ of the church of England can, with pleasure, make
 “ the application.”

Are we to be surprized then, that this our glorious
 and happy constitution in church and state has long

provoked the envy, and that it still experiences the unrelenting enmity, of those civilized barbarians who, like the fabled children of Cadmus, have now, all at once, risen up in arms, to destroy all social order, peace, and security in the world? It was to be expected that, intoxicated with their success, apparently as great as it certainly is unmerited, they should be stung even to rage at our continuing, alone and without a single ally, to oppose them. But, strong in our own union, and undiminished courage, and still stronger in that protection which, we humbly trust, God, in his mercy, will vouchsafe to continue to us, if it be only in consideration of the *righteousness* of those *statutes and judgments* which, however feebly, have now been recalled to your recollection. I hope, it is no presumption in us, that we are not over-awed by their vauntings. Inveterate, numerous, and flushed with conquest as their armies may be, we fear not their prowess: would to God, we had no more reason to fear the insidious poison of their destructive principles! But, it cannot be denied, and needs not be concealed, that the present is

an awful crisis. We are beset with dangers, and surrounded with adversaries: nor am I singular in apprehending that, as has heretofore been the case, *our worst enemies may be those of our own household.*

How it is to be accounted for, I presume not now even to conjecture; but the fact undoubtedly is that, either insensible of, or ungrateful for, the countless advantages which we enjoy beyond any other people, there have been, and still are among us not a few, whose minds seem to be under so strong a delusion of error, that, *having eyes, they see not, and hearing, they will not understand.* Spurning the substance of real felicity, they catch at the shadow of imaginary perfection. We must, however, in common candour, believe, that a majority of those declaimers who promote the cause of the enemy, without perhaps seriously intending to do so, are rather weak than wicked; the dupes, it may be, of men of deeper designs, who sow the seeds of discontent, that themselves may reap the harvest of confusion. There, surely, is as much folly as wickedness in the crude suggestions of those rash reformers, who would

fain persuade us to quit the extended branches and protecting shade of that constitution which though, like our native oaks, it has been of a slow growth, yet, like them too, ^{far more} is strong and stable, ^{than} ~~for~~ a stunted, leafless sapling of exotic origin and forced cultivation. So far from being able to afford us any shelter amid that portentous war which, like a war of the elements, for some time past, we have anxiously beheld fast gathering around us, and which now at length sadly darkens our horizon, this new plant is of so poisonous and pestiferous a nature that, like that wonderful tree called the Upas, said to grow on the island of Java, it suffers not the smallest symptom of vegetation to spring up in its vicinity; but scatters far and near its pestilential vapours, and every where marks the extent of its influence with death and desolation.

These are the *unstable souls* mentioned by St. PETER, whom another class of persons, described by the same apostle as *deceivers*, always find it so easy to *beguile with great swelling words of vanity*. Under the imposing name of liberty, they have, alas! too often been seduced

into licentiousness; and for philosophy have embraced atheism. As though the structure of a national system, notwithstanding that it comprehends both religion and law, were of no more importance than any ordinary piece of mechanism, these modern reformers find amusement in projecting rash experiments, even at the hazard of a nation's peace. Despising the sage maxims of their wary ancestors, the founders of this glorious fabric of liberty, they affect to consider all the wisdom of experience merely as the accumulation of error: and as it were to give us a foretaste of what might be looked for from the completion of their projects, they begin by undermining, with wily dexterity, the props of our constitution, that the constitution itself may the more easily be razed to the ground.

O listen not, I beseech you, to their *much fair speech*: but, convinced as you cannot but be by your own experience, that you live in a country where the blessings of civil and religious liberty are better understood, and more completely enjoyed, than they are in any other nation under heaven;—where, as it hath been truly

said, every man possesses as much of *equality*, as, in a state of society, any one man can have, without trenching on and injuring the *equality* of another ;——where we have long exercised all those real *rights of man* which are essential either to our own welfare, or to the welfare of others ;——where no restraints are imposed on any individual, but such as are necessary to secure the good order and happiness of the whole ;——where, in short, the manufacturer, the artizan, the husbandman, and the useful citizen of every description may reap the reward of their honest industry, under the shelter and countenance of a mild government, and the security of ~~let us, at length, learn that homely but useful lesson to~~ equal laws. ^{Know when we are well.} I wish it to be emphatically repeated, that our government is mild, since, in the words of the noble historian, no man has ever worn a mourning garment, from its rigour; and our laws equal, “ since “ no man is so high as to be above their reach, nor any “ so low as not to be within their protection.”

It has fallen to our lot, my brethren, to live in times when the senate, the bench, the bar, and the pulpit, should all concur, to warn the people, *in season and out*

of season, of their danger and their duty. Enforced to you, however, as this important sentiment was no longer ago than yesterday in an eloquent and impressive charge, which was equally interesting to us all both as men and as christians, I will not run the risque of weakening its effect by any feeble attempts of mine to go over the same ground. Availing myself, however, of this occasion of an assize sermon (which as it really is, in its own nature, highly solemn, so should it be solemnly regarded by us all) permit me now, by way of conclusion, yet to remind you of two or three local and appropriated topics of admonition, which it fell not within the scope of the learned Judge to advert to in his charge. Our country has long attracted the very general notice and admiration of persons of curiosity and taste for the rich profusion of natural beauties with which it abounds. Time was when we were no less distinguished not only for a blunt sincerity and a stubborn integrity, but also for a cordial, yet plain and frugal hospitality, and for a primitive simplicity of manners. O that such times might once more return;

or any times of serious thought, sober reflection, and manly resolution ! In the period here alluded to, it is true, we had a common enemy at our very doors; an enemy too at least as warlike and as brave as ourselves : and then, from mere necessity, even baronial feuds were suspended ; and we were, according to the circumstances of the times, a vigilant, a prudent, and an united people. I trust we still are, if disunited at all, disunited only as to points of little moment ; and that, in the defence of our king and country, there is but one sentiment among us. Away, then, with all the little, insignificant distinctions of party, if any such have ever prevailed among us to the injury of the common cause : or if, under the influence of old and inveterate prejudices, we must still continue to class ourselves, like children at play, some under one leader and some under another, as our humours, or our interests may chance to direct us, permit me to hope that all those estrangements and asperities, which it is of the nature of party to generate, may, at least for the present, be suspended : and that, as long as we have a common enemy to oppose,

we may, all of us, do such justice to our common principles as that, in repelling this enemy, we may coalesce, unite, and be as one man. Far from surrendering our religion, our liberties, and our laws for any untried novelties of hardy speculation; far from submitting to have our constitution, which has long been looked up to with admiration by men the most distinguished for wisdom, exchanged for the dis-organising principles of the modern school; and still farther from being dispirited by the proud but vain boastings of those daring and desperate men, who have so long threatned to invade us, and cast us out of our possessions, let us, with Judas Machabæus, remember that *though they come against us in much pride and iniquity, to destroy us, and our wives, and our children, and to spoil us,* ——— *We fight for our lives, and for our laws,——wherefore the Lord himself shall destroy them before our face.*

we may all of us do such justice to our condition
principles as that in applying the saying we may
seek, since, and be as one man. For from our
reading our religious authorities and our laws, at
any united meeting of body or assembly, for the
purpose of having our consciences, which have not
been looked up to with solemnity as they were the year
before, for we should each of us be
and principles of the Christian religion; and all these
and being directed by the Holy Spirit, we should
of their doing, and especially those who have no
informed to guide us, and can do so in the
scriptures, for we have John 14:26, which says
that the Holy Spirit will teach us all things, and
bring to our remembrance all that we have heard
and seen, and will show us all things that we
ought to do.

ADVERTISEMENTS.

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ALSO

PREPARING FOR THE PRESS

A

PROVINCIAL GLOSSARY;

being a collection, explanation and derivation of all the provincial terms in use in the several districts of these kingdoms; and, more especially, those of the Western and Northern Counties of England, where Dialect most prevails; and in the Kingdom of Scotland.

The method taken by the Author in this laborious undertaking is, first, to define, as accurately as he can, each particular word; then, to confirm and illustrate such definition, by a quotation or quotations from some modern writer or writers, where the word in question happens ever to have been written: and this will be found to be the case oftener than those who have but slightly attended to such enquiries may possibly be aware of. This is the system of the great lexico-

grapher, Dr. JOHNSON; and when it is followed up by an etymological research into the origin of the word, it seems to be the best method that the compiler of a dictionary can take to deal fairly by his readers, who are thus enabled to judge for themselves of his accuracy: and besides going as far as any individual can go in fixing the sense, it has this farther use, that it proves the word not to be obsolete, but still in use. Such word is, in the next place, still farther illustrated (when the case admits of it, as it very generally does) by quotations from the older English writers; which have this additional use, that they prove many words, now degraded into provincialisms, once to have been universally current in the common language of the kingdom. In the last and closing part of this process it is shewn, how the several terms here considered were formerly used by our Celtic or our Saxon ancestors, as well as where any vestiges of them may still be traced in Latin, Greek, or Hebrew; and also how they still are used either in the Welsh, Irish, or Gaelic, or in the Cognate languages of the nations of the north; that is to say, in the old Icelandic, or the modern Danish, Swedish, or German.

In these various and extensive investigations, it is natural to suppose it may be found, not only that many words hitherto little regarded had a respectable origin, and were once held in high estimation; but also that many ancient customs, usages, amusements, &c. &c. now known only in the provinces, when traced to their sources, will appear to have been significant, and pregnant with strong meanings. Many obscure passages,

likewise, in our old writers, but, particularly in SHAKESPEARE, will be cleared up, and explained in a way that cannot but carry conviction along with it.

It is likewise proposed to add to the Provincial Glossary another, containing many, if not all, the archaisms of our language; i. e. such words, and idioms of speech as having once been in general use, are no longer retained even in the provinces, but are to be met with only in ancient authors: together with a list of several anomalies respecting grammar, &c. &c. and various other notices and circumstances naturally connected with the subject. To the whole will be prefixed an introduction, stating, at some considerable length, the nature and character of dialect in general; as well as the dialects of these kingdoms in particular. This part of his work, if the Author's life should be spared, and he should have abilities to perform it in a manner at all adequate to his plan, will exhibit, as he has persuaded himself, the rise and progress of our present English tongue more completely and (if his hopes do not deceive him) more satisfactorily, than has yet ever been even attempted.

It is hardly possible yet to say to what size his work may swell; but the Author hopes, it will not exceed two 4to. volumes, closely printed in the manner of Ainsworth's Dictionary. He farther hopes, that, if by the blessing of God, he should continue to enjoy health and leisure, he may be ready to deliver out his proposals in three or four years at farthest from this time, as a considerable progress is already made in the work,

and most of his materials are already collected: and he trusts to the liberality of an indulgent public to patronize his work, which he hopes will be interesting, and cannot but be costly, by a subscription.

ERRATA.

Page 16, line 13, after "equal laws," instead of a period, put a semi-colon, and add, learn, at length, that homely, but useful, lesson, to know when you are well.



FINIS.

